

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY

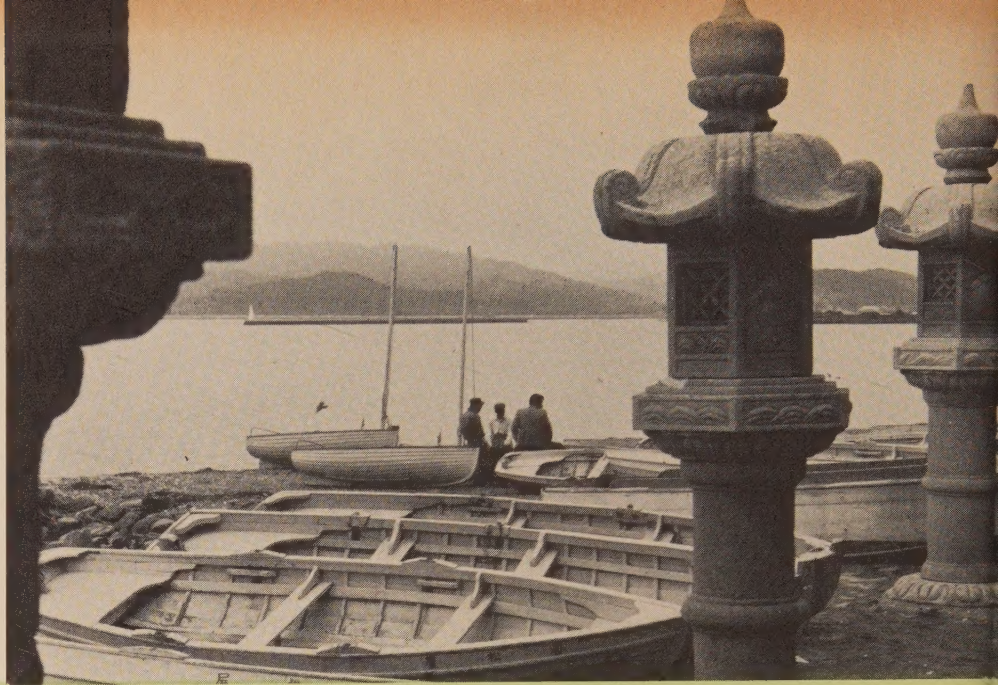


*Foreign Missions: A report to the Church*

# Lutheran Herald

March 22 • Vol. 44 • No. 12

A scene of Mikawa Bay, Japan. It is a fruitful rice producing area as well as a fishing area, and includes Gomagori, a resort town.



# Administering an Inheritance

By T. H. Rossing

IT HAS BEEN SAID that the rule of thumb for great inheritances is that one generation amasses them, the second enjoys them and the third dissipates them. There are exceptions to the rule of course.

In view of the fact that Lutheran Synods in America have lasted about one generation, can we parabolize our history in terms of an inheritance? In 1917 three synods gave up their existence and passed on an inheritance of schools, mission activities and charitable institutions to a new Church. As recipients of that heritage, we say that our fathers gave us a rich inheritance not only in size and monetary value of institutions, but more especially in zeal and love for the Kingdom of God. These

activities were and are agencies for fulfilling our Lord's commands to build the Church and spread the Gospel.

The history of the ELC will then correspond to the second generation in our parable of administering the inheritance of responsibility, as we stand at the threshold of another union, another laying down of a separate entity of Lutheranism which has been dear to us of this era. We pause to ask in self-examination, have we simply enjoyed the heritage transmitted to us or have we augmented it?

It seems only fitting that among the articles to appear in LUTHERAN HERALD in keeping with the Centennial of Causes of our Church, one article should

## In this issue . . .

Cover—Designed by Edmund Koppitz; photo by Paul D. Arnold. This is the cross of the church at Kariya, Japan.

|                                                                         |    |
|-------------------------------------------------------------------------|----|
| Administering an Inheritance                                            | 2  |
| Reports From the Fields                                                 | 4  |
| Brazil—Cameroun—Colombia—Hongkong—Madagascar—Japan—South Africa—Taiwan. |    |
| Foreign Missions Is Everybody's Business                                | 12 |

|                                |    |
|--------------------------------|----|
| The Way of Misunderstanding    | 14 |
| Studies in the Book of Genesis | 15 |
| Books in Review                | 16 |
| Correspondence                 | 17 |
| Karl Olsson                    | 18 |
| For the Family Altar           | 19 |
| The Church in Today's World    | 20 |

## Lutheran Herald

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review of the work in the department. March is month of Foreign Missions, and the aim of this will be to present a brief review of this activity for self-examination and evaluation, under God, of administration of this segment of our inheritance.

## *The Fields*

mission fields we inherited two and a fraction. of the three uniting synods had a China field, the Church had work in Madagascar, the Norwegian Synod have partial support in money and personnel in the Schroeder Mission in Zululand. Today our ELC has 18 fields. Interior China has been closed by communist occupation. The Zululand field was taken over by the Schroeder Mission Society of Norway in 1927. Madagascar is still our field. The following fields have been occupied by decision of the Church: Colombia (1949), Japan (1949), Hongkong (1949), Taiwan (1949), Sudan—Cameroon and Equatorial Africa (1952), Brazil (1958). This would surely appear to indicate growth. But remember that our Church has nearly doubled in size since 1917. So the question becomes, have we really grown in greater proportion than the rest of the Church or are we only maintaining an equilibrium status quo in proportion to Church growth? And surely, economically, our Church constitutes a stronger today than in 1917 and succeeding especially those of the depression of the 30's.

## *Financial Support*

In 1917 the total budget for Foreign Missions was \$1,000,000; today it is \$1,450,000. Before we rejoice unduly in this comparison, let us remember that the Foreign Mission budget in 1917 was 30% of the total budget of the Church, today it is 20%.

## *Missionaries*

In the first year of our existence we numbered 140; today it is 327. On the other hand, in the early years of the Church and Foreign

Mission Board was calling annually four to six graduates out of seminary classes numbering in the twenties, or 20 to 25%. Today the Board is able to send only about ten each year out of classes numbering 125 to 150, or less than 10%. However, we must hasten

that more lay people are being called than formerly. We still need in specialized services—doctors, nurses, social workers, parish workers, building supervisors, administrators.



One contributing factor in not calling more missionaries is the development of the indigenous Churches. On six of our present fields there are now indigenous Churches and a seventh is expected to be organized in 1961. This means that our fields are growing in strength so that Missions become Churches, with native ministry and native leadership.

## *Conclusions*

As one surveys the chapter of mission history written by the ELC, both progressions and retrogressions are noted, at least statistically. However statistics cannot be the sole basis for evaluation of a trust administered. They can only serve as a partial guide for self-examination. On the whole, it would appear that, under the grace and guidance of God, our Church has done more than enjoy its inheritance of Foreign Mission responsibility, that we have gone forward and expanded that which we received.



Certainly one can recall with joy the conventions of 1927, 1945, 1949, 1950, 1952, and 1958 when occupation of new fields was voted. As the Board was led to propose the occupation of these fields and each of the resolutions was unanimously adopted, one could not but feel that the Church heard anew on all occasions the Macedonian Call, and entered upon its responsibility with a faith that God was calling to this or that field. The love for the heathen, the concern for the unsaved in lands beyond the seas, the prayers for God's blessing on work undertaken, are the intangibles in which God alone can judge our faithfulness. We like to think that our Church has grown also in these inner concerns. We thank God for this concern which we have seen manifested. Certainly the concern for looking beyond itself and to the unsaved is one of the measures of greatness of a Church.

## *Transmitting the Inheritance*

If we in the ELC have expanded rather than merely enjoyed our inheritance, the indication for the new Church is that this heritage will again be expanded—not dissipated in the third generation. All fields from the uniting Churches will be proposed as fields for The ALC. A budget somewhat above the combined budgets of the old Churches will be presented to the constituting convention, thus looking forward to some expansion of World Mission activity even from the beginning. For this we thank God, and pray that even greater vision and sense of responsibility for the unsaved in the world may be developed in The ALC.



# Brazil

## IS BOOMING

By Alton C. O. Halver

**B**razil is the giant of South America. It is the size of the United States plus Alaska and occupies almost half of the southern continent. Her widest span from east to west, 2,700 miles, is equal to its greatest length. Brazil must be described in superlatives for size in geography, ethnic uniqueness in population, wealth in undeveloped natural resources, and as a frontier for the rise of Protestantism in an otherwise Catholic continent.

Brazil is today a nation of 62 million people, more than half of the inhabitants of South America. In this country alone is there a major melting pot—of a multi-racial white, Negro and Indian society which is producing a new race of people and a new culture—Brazilian.

President Eisenhower, in his recent visit to four South American countries, said, "Brazil is sometimes described as a country in a hurry." This is evident in the furious pace of general activity that contradicts the old saying that this is the land of *manana*. The dominant mood in Brazil today is one of unlimited optimism. The people are busy creating civilization out of wilderness.

In the massive industrialization and construction program, Brazil is looking to us for economic assistance. Much as this may be a great need of the moment, there is an even greater need—and that one is spiritual.

There is a population movement within Brazil towards the south and southwest into the states of Sao Paulo and Parana. This is the frontier land where the jungle is being pushed back for the planting of coffee trees.

It is already eight years ago since our church began to explore the possibilities of beginning a new mission endeavor in Brazil. Five years ago the World Mission Prayer League had started work in Cianorte, a town in the western part of the state of Parana. In 1956 official action by our Synod made Brazil our eighth mission field. The WMF of our Church stepped forward



Adult instruction in our congregation in Cianorte. Robert Kasperson is the missionary.

with its prayer and financial support to pledge \$8 a year toward this great need.

After Portuguese language study at Campinas, are now 19 missionaries.

Londrina, a city of 70,000 in the heart of coffee country, is the center of our work. Our initial project centered around a large dormitory for boys who attend a Protestant school.

We have an established church of 150 members in Cianorte, together with a fine day school. Many new people are being reached there. Cianorte, Paranavaí, Loanda are in Parana. We have also new churches in the state of Sao Paulo—in the cities of Dracena, Presidente Prudente, and Marilia.

There is a Lutheran church in this country. The Evangelical Lutheran Federation of Brazil has 55 members. It ministers mainly to its own ethnic group of Germans. As we reach out to the local Brazilian people in an intensive evangelistic program we look forward to cooperation with them in a united Lutheran church in Brazil.

# Cameroun

## A NEW NATION

By Theodore Ellingboe



January 1, 1960, a tiny nation of three and a half million people was born into the family of free, dignified, liberty-loving states of the world. The name Cameroun. Bloody riots and murderous anarchy accompanied the birth, but after two months of existence, a new nation stands—although on shaky feet—amidst a warm welcome given by the United Nations. She is full of the future and confident of her ability to stand by herself.

The Sudan Mission finds itself in the midst of this new day in this hitherto rather quiescent continent . . . welcoming the rich and varied opportunities for more effective witness for Christ than ever before. Cameroun independence is challenging the Mission and the new Cameroun Church to present afresh the Word of the Bible in all His fulness as universal, merciful, able to save, and completely understanding of the needs of all men and Africans in their multiplicity of racial and cultural patterns. God as a foreign import . . . the tribalism of the white race . . . is no longer satisfying to the African people. Happily, nationalism is forcing Christians to re-evaluate the nature of the God of the

Bible and His purposes for this vast, turbulent continent. Cameroun independence is also stirring the Sudan Mission to re-capture the vision of true and wise spiritual parenthood in the begetting of spiritual children.

Nationalism is simply the desire of a nation to conduct its own affairs in mature partnership with its neighbors. Independence is this desire satisfied. The Evangelical Lutheran Church of Cameroun has this desire. It stems from its very nature as a Church. The Sudan Mission as the wise parent does not begrudge its offspring this most basic law of God, but rather wants to encourage it, guide it, and even step out of the picture when the time comes, as all wise and loving parents do. Where foreigners and African Christians drag their feet, unhealthy relationships enter into the family. Strife and misunderstanding are the results. Nationalism and independence are understandably hard on these "feet-draggers."

*school in session. There are about 50 members in class.*



Cameroun independence challenges the home Church in America to throw its resources into the battle in central Cameroun where they are most needed. Only about 8,000 of the more than 400,000 in our area of responsibility are Christians. About 20,000 are in various stages of preparation for baptism. The Bible is not yet translated fully into any of the fifteen to twenty tongues spoken on our field. Many villages have neither public nor private schools and are almost totally devoid of any medical care whatever. The general level of culture is tragically low. In this emergency situation missionaries must be wise as to where they will throw their energies. The home Church must not fail to help us capture this central part of Cameroun for Christ as quickly as possible. Communists, Moslems and others are waiting like vultures to dive in upon the dying humanity if they are left to themselves at this crucial juncture. The Sudan Mission has confidence that the challenge of this new day in the Cameroun will be heeded by African and American Christians alike.



# Colombia

## NEW POSSIBILITIES

By Olger Quanru

Our mission field in Colombia stretches out from Bogota to the upper reaches of the Magdalena River, up to the mountainous areas to the north, and into the vast plains areas to the northeast. We can only give a bird's-eye-view of the Lutheran work in this large territory.

Our mission has gone through the difficulties of persecution with its decimation of congregations, closing of schools and churches, and much destruction of property. At the present time new possibilities face us as a lull in violence has reopened closed areas.

Since the reopening of some of the mission centers such as Parpa and Chiscas, we find a greater challenge than ever as to the magnitude of the task before us. We face it with a limited missionary personnel and insufficient Colombian workers.

Parpa, where a new chapel was opened less than a year ago, is in need of a full-time pastor. Chiscas, where only a foreign parish worker and a national school teacher are stationed at present, would benefit by at least a full-time evangelist, as the surrounding area is very extensive and needs to be visited. New possibilities of missionary work in the areas mentioned reflect the need of all areas of the field.

This brings to the forefront the work of the indigenous church, which must be the goal we strive for in all missionary work. It may be of interest to some that in Colombia there is already an organized Lutheran Synod with its ordained national pastors as well as lay workers. One might be prone to think of the work as on an equal footing as at the home base, but far from it.

When we speak of the field in Colombia, we speak of a territory that has about as many souls as our own ELC in North America. But how many of these have heard the true Gospel of Christ?

The cities, villages, and the countryside should all be visited, but because of the lack of workers they must wait. The job is enormous, to say the least.



*A confirmation class at Parpa, Colombia. Evangelist J. Ayala is teaching the class.*

As an illustration I shall cite the cities of Tunja and Sogamoso. There is a national work in each place but each must also make trips to the extended mountainous area of Parpa and to the far-flung reaches of the Plains, besides ministering to the many villages surrounding these cities. We look to the Bible Institute for help. The Bible Institute is located in Bogota where young people are trained to be better witnesses of Christ. From the Normal schools we get the teachers for the primary schools of the Church. From the Bible school we get future evangelists and parish workers. Among these graduates we also find our future pastors as men are selected and sent on to further training.

The opportunity for practical work for these young people is better also now in Bogota with its many suburbs, but the task is a vast one. These students need to learn to meet all classes of people. Therefore a united effort is needed on the part of all, even you at the home base.

# Hongkong

## PEARL OR PERIL

By Erling Helland



rooping down by turbo-prop into the Bay of Hongkong you are struck by the view of one of the beautiful harbors in the world! Brilliant blue water, dazzling white sand of the beaches, emerald green of the slopes reaching down to the ocean.

A quick trip through customs and you are thrust into one of the most bustling metropolitan areas of the world—the grandeur of Europe and the phenomenal activity of the United States rolled into one seething, growing organism.

A trip out through the New Territories, the rural areas of Hongkong, will serve to intensify your impression of beauty. Rice gently nodding in the breeze, farmers leisurely going about their daily tasks, vendors ply their trade. In the midst of activity—here also we find the slow, restful life!

Come with me to 33 Granville Road, Kowloon. Here you will be introduced to the Lutheran World Service and pick up a guide to take you through the city. We'll start by visiting some of the side-streets of Kowloon. Suddenly the scene changes. No longer

*...a dweller coming down from a resettlement village which was built by Lutheran World Service.*



do you see orderly modern shopping areas. This is replaced by squalid, overcrowded tenement areas. There seems to be no end to the people. You wonder how there could be such a contrast! Where do these masses live? How can so many people crowd into such a concentrated area?

The truth is that many of them do not live—they merely exist! Home is a straw mat flopped down in any available area—a stairway, a sidewalk, a back alley. Here you see children scantily clothed, dirty, unkempt. The opium addict wends his way; the refuse of mankind is here, revolting to behold. Every type of vice rears its head.

Why does it happen? Here you see first hand the results of a system which seeks to rob men of their identity, their self respect, their sense of meaning in life.

What is being done? The Hongkong government has done a magnificent job of trying to live with the situation. Hospitals have been built, tenements erected, welfare services extended to the breaking point, new jobs created; but still only the surface has been scratched. The task is too immense and the funds too limited.

Here your Lutheran World Service has stepped in as the arm of concern from Lutherans throughout the world. The job they have done is enough to cheer the most hard-hearted. Food has been made available to the starving, clothing for the unclothed, medical treatment for the weak and dying, training in new skills for the destitute, homes for the homeless, a sense of compassion for those who have learned to know of no compassion.

The Evangelical Lutheran Church of Hongkong, through your help and concern, has spread through nearly every area of the colony bringing hope of life in Jesus Christ to people who know no hope, providing schools for children so that they might be able to face the future well equipped mentally and undergirded by the faith which is in Jesus Christ. It is a task demanding financial and spiritual resources far beyond the ability of the Evangelical Lutheran Church of Hongkong alone. It is a task for the Lutheran Church at large under God through its Christians in every land.



# Madagascar

## INDEPENDENCE FEVER

By Leo Lelle

There has been a rash of independence among the colonies of England, France, Spain, the Netherlands, and Belgium since World War II—especially in Africa. Libya, Tunisia, Morocco, the Sudan, Ghana, Guinea and the Camerouns gained their complete independence. All the French colonies who voted “Yes” in de Gaulle’s referendum gained the status of autonomous republics within the French community. But even this measure of internal independence did not satisfy those who really had the “fever”: Mali, Dahomey and Madagascar sought withdrawal from the French community in favor of complete independence from France.

Madagascar is a good example of the speed with which independence is “caught.” The bloody revolution of 1947 failed and its leaders were jailed. In 1955, Mr. Fenner Brockway, a member of the British House of Commons, visited Madagascar and found it was still a police state. Just three years later, in 1958, Madagascar became an autonomous republic within the French community. The imprisoned leaders of the 1947 revolt became the leaders in the new republic of 1958. Last month (February 1960) its first president was in Paris to announce Madagascar’s decision for complete independence from France.

What does a dozen years of political upheaval in a distant land mean to us of the Church? What does the birth of a new nation mean to Christians of another nation? Our Lord ordered us to “go, and make disciples of all nations.” Our obedience has involved us in the affairs of the new Malagasy nation. We have been sending and supporting pastors, teachers, doctors, nurses, business men and builders in Madagascar since 1888. We were there before the French colonized it in 1895.

We go as we always have—to serve, not to rule. We go to work *with* our Christian brethren there. In their new experience of governing themselves in both Church and State, our advice is at hand if they ask for it. But having asked for it, they are not obliged to follow it. They respect the mature judgment and spiritual



*Dr. Rolph Bolstad plays the role of dentist. Assisting him is Miss Sylvia Lee.*

insight of the representatives of our Church. They come to them because they know their need of comfort and help in dealing with the complex problems of marriage, divorce, family relationships, polygamy, disease, ecclesiastical jealousy, spiritual pride, education, theological church organization, church law, stewardship, Christian literature, Bible translation, and politics.

We do not go to impose our Christian faith on people of a different religion. Mission work is not coercion. It is letting the Holy Spirit work saving faith in the hearts of those who are willing to “let God.” The Holy Spirit works best where there is freedom—freedom to proclaim the Gospel, freedom to hear it, freedom to trust and obey, and freedom to reject it.

# Japan

## A SIGNIFICANT MILESTONE

By Gaylen Gilbertson



Have you ever heard a dying man cry out for *light*? Have you seen men die without Christ? Have you heard the throbbing of pagan drums and the weird chanting of heathen priests as they seek to appease the gods of the dead? In Japan more than 750,000 every year meet death without having heard that Jesus Christ is the way of life. When will the drums and chants of paganism cease? Whose is the responsibility for these lost souls? Ninety-four million people crowded into a slender strip of islands in the western Pacific . . . ninety-four million men, women, and children for whom Christ has shed His blood . . . ninety-four million people whose greatest need is to be confronted with Jesus Christ. *This is Japan—our responsibility!*

Years ago, with many prayers for God's grace and guidance, the ELC launched its Christian mission to the Japanese. God has answered those prayers in a wonderful way. He has called forth missionaries now numbering 70 men and women to go to Japan with the Gospel. He has turned the hearts of hundreds of Japanese from their worship of heathen gods to a saving

faith in Jesus Christ. He has raised up pastors and evangelists from among the Japanese to proclaim Christ to their fellowmen.

Today this work in Japan has reached a most significant milestone. We have in effect reached the "end of the beginning." Begun under the direction of foreign missionaries, the Church in Japan has now come into its own. With more than 800 baptized Christians, four ordained Japanese pastors, and more than 25 established congregations and preaching places, the organization of the "Tokai (East Coast) Evangelical Lutheran Church" has become a reality. This is indeed a momentous step in the development of a strong indigenous Church in Japan. Let us pray that the Japanese pastors and laymen who have accepted the heavy responsibilities of leadership may experience God's grace and guidance.

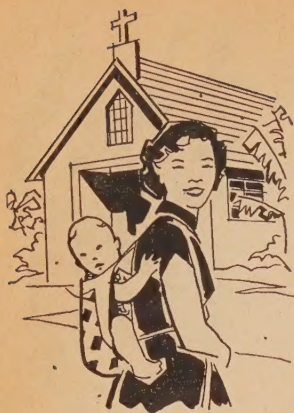
Since World War II Japan has experienced a most remarkable recovery. Out of the ruins of 1945 has arisen a new Japan, today an acknowledged leader among the nations of the world. Modern cities have grown out of the twisted debris of war. Industrial plants have sprawled far out beyond their pre-war boundaries. Manufacturers are working around the clock to keep pace with the domestic and foreign demand for their products. The new Japan is indeed a booming Japan.

But in spite of their economic recovery, their high degree of culture and literacy, the people of Japan are a Christ-less people. Less than one-half of one percent are followers of Christ. What a tremendous responsibility is placed before us as "soldiers of Christ"! With this Christ-given responsibility and with the unlimited opportunities which are yet open to us for bringing Christ to Japan, we must pray for grace to press on with even greater zeal, that Japan may yet become a Christian nation.

That Christ can save Japan and all the world, we shall never for a moment doubt. But how shall He do this? Fellow-soldiers of Christ, through you and through me!



Young boys at the "cleansing" fountain of a Shinto shrine.



# Taiwan

## TODAY AND TOMORROW

By Gerald L. Lund

During these brisk March days when many American farmers are just beginning to venture forth to the fields, the first rice planting already stands tall and sturdy on the plains and terraced slopes of Formosa, the brilliant green of the young plants holding promise that God is again blessing the ten million people of Taiwan with daily food. On the outskirts of Taichung, a large city of Central Taiwan, today there stands the recently dedicated buildings of the Taiwan Lutheran Seminary, a symbol of the Church's concern.

Today the five newly constructed school buildings and faculty residences stand where only last year the patient water buffalo dragged an ancient plow through flooded paddy fields. This young seminary, begun less than three years ago, gives promise of a new and greater witness by the Lutheran Church in Taiwan.

Eight Lutheran Missions and societies from Finland, Denmark, Norway and the United States have discovered the joy of working together in one Taiwan Lutheran Mission and helping to establish the Taiwan Lutheran Church. This young Church, established in 1954, only two years after organized Lutheran work was begun, has grown steadily towards becoming a mature, self-governing, self-supporting, and self-propagating witness for Christ. This witness until now has been largely among the Mandarin-speaking Chinese who have come to Taiwan since 1945. Today over thirty congregations and preaching places with over 4,500 baptized members are the results of eight years of Lutheran effort by Church and Mission.

By many standards this progress has been excellent. Yet from the beginning the outreach has been hindered by the shortage of national workers. Today only five ordained national pastors are actively working in Taiwan.

Twenty young men are now enrolled in the seminary; twenty-six men and women are studying at the Bible Institute. In a short time the total number of national pastors, missionaries, evangelists and Bible



Workmen add the final touches to the recently constructed buildings of the Taiwan Lutheran Seminary. The characters read "Christian Taiwan Lutheran." Yet to be added is "Seminary."

women (parish workers) will be at least one hundred full-time workers in the Church.

Today Taiwan is open to Christian work of all kinds. The hundreds of military dependents' villages welcome Christian workers. The thousands of old age veterans in hospitals and resettlement camps are receptive to the Christian message of hope. The millions of children who comprise 40% of the population are easily gathered in groups of tens or hundreds whenever an effort is made to teach them the simple Gospel story. The university and college students continue to be a responsive group. Limited medical work has proved a key to many dark areas of Taiwan.

And what of tomorrow? Only God knows what the future holds for the 700,000,000 Chinese people. Surely for the millions on this side of the Bamboo Curtain God has a present purpose, that they also be numbered among the redeemed of Christ.

# South Africa

## UNITED CHURCH

By W. O. Rindahl



This union has occupied the attention of our Lutheran churches in America—so also in South Africa. The movement is not new to South Africa. Already as early as 1912 a union venture, called the Cooperating Lutheran Missions in Natal, was formed by three missions. This body has grown to include six Lutheran missions.

For many years the work of the C.L.M. centered on education and literature work. The theological seminary at Oscarsberg, a normal school at Umpumulo, a high school at Eshowe and a pre-seminary school at Umjambili have over the years prepared a large number of leaders for our Lutheran church. Church school books, tracts, and a monthly church paper have been published.

The cooperation, however, had in mind the ultimate goal of a united Lutheran Church. At an early date, therefore, work was begun on a common hymn book, a common liturgy, and a common constitution. These efforts have been brought to successful conclusion and are serving to bind the various synods together.

With the rapid strides made towards self-government and self-support in the various African synods after the war, it became evident that efforts towards organic union must be speeded up. The climax was reached in October, 1958, when a general meeting of all interested churches, missions and synods voted to enter on the final stages of negotiations to form a regional Lutheran church—to include the Zulu-Swazi-Xhosa speaking synods. A tentative goal of union in three years was agreed on.

Four synods immediately elected committees and began negotiations on theological, organizational and financial questions. Later a fifth synod joined in active negotiations. Rapid progress has been made.

Similar negotiations for regional churches are also taking place among other African language groups in Southern Africa. One such regional church had already been set up in Southwest Africa before the 1958 meeting. When the various churches have been set up, the plan is to form a federation of these regional churches, thus bringing together the results of over one hundred years of mission work into a strong Lutheran Church of Southern Africa that will number over 600,000 members.

This movement towards union has met with enthusiastic response from the African Christians and has spurred them on to greater efforts within their own synods.

With increasing self-support has also gone increased self-government so that our Synod is now also self-governing, taking on more responsibility and gaining experience so as to play their full part in the new united Lutheran Church.

The missionaries from overseas? No, they will not just sit on the sidelines. They will continue to help in the training of leaders, to give advice, to be co-workers with their African brethren in the work of building the Church and moving forward into new spheres of work as these open up.



*An interested Sunday school class in South Africa.*

# Foreign Missions is Everybody's Business

By William H. Gen

**M**y earliest remembered impression of foreign missions comes from a Saturday afternoon meeting of children in my childhood church called the "Junior Mission Band."

There are only three things that I can remember that we did at those meetings: We rolled bandages, we pasted pictures in scrapbooks, and we had lunch—usually ice cream and cookies. The scrapbooks and the bandages, presumably standard equipment for a missionary in those days, were left at the church and somehow sent on to "Greenland's icy mountains" or "India's coral strand," according to our favorite mission band song.

## A Leopard Skin or Two

No doubt there are some things about missions that we learned—an impression that there was such a thing if nothing else. There likely was some definite teaching that went along with the activity of the junior mission band, but it left no indelible impression on our minds. For the most part, I'm afraid we had little real concept of what foreign missions was all about.

In reviewing this experience, the question arises, did the adults in our church have any more of a concept of foreign missions than we did? Or, for that matter, do the children and adult members of our churches today have any more accurate picture than we had?

The first question, of course, cannot be answered except by someone who was an adult 35 years ago in that

church. But I suspect that missions was pretty much relegated to a handful of people who had a special interest in the subject. There was, for example a separate women's missionary society to which only a few women of the church belonged. The majority of them were active members of the Ladies' Aid which was occupied with what seemed to be more important immediate pursuits such as raising money to put new carpet in the chancel.

Missionaries visited our church occasionally and this was always an exciting day, especially if the emissary from across the sea brought along a leopard skin or two, some battle knives used by headhunters or equally thrilling objects to see and feel after the meeting. Maybe these exhibits, eye-catching as they might have been, were partly to blame for heightening the impression that foreign missions is something entirely set apart from the ordinary work of the church.

## A Long Way to Go

At any rate the idea persists to the detriment of the extension of the kingdom of God and survival of the Church that foreign missions is for the few, the experts, the elite in the kingdom and not the concern of every member of every congregation. It is still all too common for the majority of the members of a church to feel that foreign missions is something we can get to soon enough after other needs of our own congregation—its building

program, its Sunday school, its music, etc., etc. are taken care of adequately.

Some real progress has been made. Many congregations are outstanding examples of an informed membership alert to the needs and opportunities of foreign missions and participating wholeheartedly in the support of a recruitment for the worldwide evangelization. But as a whole we have a long way to go.

## The Church's Business

We have broken some of the barriers in other fields—for example home missions and evangelism. We no longer take it for granted that because people don't come to church, they don't want or need it. Instead we go out and invite them, visit them, help to "convert" them, help to "evangelize" them, help to "disciple" them. Many thousands of lay folks have risen above the

## THE SCANDAL

*A church . . . which finds within itself the object of its mission, concentrating exclusively or even primarily on its theology, its administrative structures, its methods of Christian education, and its own fellowship would not only be a scandal. Such a church condemns itself to death. Experience has shown that a church which neglects its missionary task is bound not only to decline in membership but also to founder in spiritual stagnation which in the end is fatal.*

—Philippe Maury  
in **POLITICS AND  
EVANGELISM**

the work of evangelism is the only of the pastor. They have d in programs of visitation and the thrill of being in the front of the work of the church. As a c, they have gained a new insight the whole work of the church and renewed interest because through participation the work of the church become personal. The church's mess has become their business.

### World-wide Concepts

e need to get over the same type hurdle in terms of foreign missions. must come to realize that reaching o win men and women and chil- of other nations for Christ is not thing we can do when and if we time and inclination. It is not an curricular activity but something n is interwoven into the fabric of tianity. It is part of being a Chris-

addition our concept of the im- nce and the object of foreign mis- needs to catch up to the world- concepts that we live with in day life. In most other areas we come to realize and operate on asis that the world is at our finger Facilities for travel, not to men- other methods of communication, become such that for an increas- number of people of all races, the d is contracting into a neighbor- . The president of our nation is ng globe circling tours in an at- t to demonstrate to the world that United States is concerned about problems of their nations, especial- underdeveloped areas.

### To the Uttermost Parts

e character of the nations in h our mission fields are located is ging rapidly as is reported on pages of this issue of LUTHERAN LD. The methods and approach of missionary have had to change with political and economic changes. rtunately the concept of the aver- church member in regard to for-

## DISTRICT CONSTITUTING CONVENTIONS OF THE AMERICAN LUTHERAN CHURCH

Immediately after the general constituting convention of The American Lutheran Church, April 22-24, a series of district conventions will be held for the purpose of electing officers and constituting the 19 districts of the new church. The following are the dates and places of these conventions:

| DISTRICT               | ORGANIZING DATE | PLACE                                     |
|------------------------|-----------------|-------------------------------------------|
| Southern               | May 10          | St. Martin's Lutheran, Austin, Texas      |
| Central                | May 12          | Pella Lutheran, Omaha, Neb.               |
| Illinois               | May 17          | First Lutheran, Blue Island, Ill.         |
| South Pacific          | May 19          | Emmanuel, North Hollywood, Calif.         |
| Rocky Mountain         | May 25          | Our Savior's Lutheran, Great Falls, Mont. |
| Eastern                | June 1          | Gettysburg College, Gettysburg, Pa.       |
| Michigan               | June 2          | Epiphany Lutheran, Toledo, Ohio           |
| Ohio                   | June 8          | Capital University, Columbus, Ohio        |
| North Pacific          | June 9          | Pacific Lutheran College, Tacoma, Wash.   |
| Southern Wisconsin     | June 14         | First Lutheran, Janesville, Wis.          |
| Northern Wisconsin     | June 16         | Peace Lutheran, Oshkosh, Wis.             |
| Northern Minnesota     | June 21         | First Lutheran, Detroit Lakes, Minn.      |
| Southeastern Minnesota | June 22         | St. Olaf College, Northfield, Minn.       |
| Southwestern Minnesota | June 23         | H. S. Auditorium, Willmar, Minn.          |
| Iowa                   | June 24         | Wartburg College, Waverly, Iowa           |
| Western North Dakota   | June 27         | St. John's, Dickinson, N. Dak.            |
| Eastern North Dakota   | June 29         | Trinity Lutheran, Cooperstown, N. Dak.    |
| South Dakota           | July 1          | American Lutheran, Huron, S. Dak.         |
| Canada                 | July 7          | Luther College, Regina, Sask., Can.       |

eign missions for the most part has not kept pace with the changing world and the changing concept of missions. It's awfully hard to get over the limited "bandages and scrapbook" concept of foreign missions.

Yet for our own sakes, for the sake of the Church and for the sake of the world, we must make foreign missions everybody's business. The sketches on the eight pages which precede this article help us realize how the foreign mission program of our Church puts us into the mainstream of affecting the destiny of men and nations in our day. Within a few months as we join hands

with sister synods we stretch our influence into India, New Guinea, Ethiopia. Through the Lutheran World Federation we have a part in the missions in other fields as well.

Each individual, each family, each congregation will have to find its own way to make world missions (as it will be called in the new church) more real, more vital, more important. But through this program we become aware of the very reason for our existence as a Church—to become witnesses to the uttermost parts of the earth.

Foreign missions is everybody's business!

# The Way of Misunderstanding

The Way of the Cross —

A Lenten Series by Robert Gronlund

As we go the Way of the Cross, these Lenten days, we note how Jesus ran the entire gamut of human emotions as he gave himself as a sacrifice for the world. Humiliation, Loneliness, Disappointment—all were part of the ransom price necessary to restore man to God. Each strained the nerve to the breaking point, each was bitter to the taste, each was borne for you and for me, so that sin and its evil consequences might no longer separate us from God. And now, Misunderstanding is added to the weight the gentle Savior bears.

There was the misunderstanding of the multitudes who expected him to be a political Messiah who would restore the glory and prestige of ancient Davidic Israel and would free them from the bondage and tyranny of Rome. Added to this misunderstanding, which perhaps could have been expected, was the unexpected and sharply shocking misunderstanding of his chosen, trained, few, the disciples themselves. They solicited favored places in the coming Kingdom, protested vehemently when he spoke of his coming suffering and all too quickly became a scattered, dispirited band when he was taken captive. And as the hateful climax there is the hostile misunderstanding of the leaders of his own people, who twist his very words and their meaning, who shriek "Blasphemy!" at the assertion he is the Son of God.

Is there anything so galling, so provoking to anger as being misunderstood? Humility is a lesson to be learned. Disappointment and Loneliness bite deeply and ache long but Misunderstanding fires the furnaces of the temper. Yet from our Savior there is no reproach, no angry retort, no hateful curse.

Which of us does not crave understanding? If we would ask all who have been and are misunderstood to raise their hand, many would reply, with a wry grin, "I'll have to raise both!" So often our good intentions, our friendly words, our kind acts go for naught, because we are misunderstood and no matter how much explaining we do, it only seems to deepen the rift. We mean well but our meaning is misunderstood. And



*But Peter followed Him  
at a distance . . . (Math. 26:58)*

Read Math. 26:57-68

The saltire form of the Cross has been the distinguishing emblem of St. Andrew since the fourteenth century. After St. Peter, St. Andrew is the first of the Apostles to be represented with a distinctive attribute. In representations of his crucifixion, he is shown tied to the Cross with cords.

how hard it is then to bear this misunderstanding, how provoking, how galling! And how very easy, under such provocation, to create a scene, to depart in a heat, in a huff, to cause a split and to insist others solicit our forgiveness before we return. How often the Church itself, the body of Christ, is split asunder and the work of the Kingdom retarded by its presence!

Before we ever react in anger to misunderstanding, before we utter a word that might hinder the blessed fellowship we have in his name, let us recall his silence before the most bitter and hostile misunderstanding. He traveled the Way of the Cross with all its suffering, including misunderstanding, for our sake. Can we not endure the same for him and following his example wait in silence and love, content to do the Father's Will?

And we can! For the beautiful and wonderful thing about possessing such a Savior is that it means you are understood! I am understood! Not only are we received by him in understanding love and compassion when we stand alone, misunderstood, fighting to control our anger and finding it bitter indeed to bear, but more than that, he understands things about us no one else could possibly see or understand. He knows the burdens we bear, he senses our misery, knows our problems and our sorrows, as well as our secret joys. He knows our heart and understands our inmost longings, the unexpressed sighs of our souls, the deepest desires of our being. All are understood and sympathetically received for too long has gone the Way of Misunderstanding.

# Studies in the Book of Genesis

One in a Series by C. L. Bruland

*"It shall greatly help thee to understand Scripture if thou wilt mark not only what is spoken or written, but of whom and unto whom, with what words, at what time, where and to what intent, with what circumstances, considering what goeth before and what followeth after."*

These words were written in 1535 by Miles Coverdale in the preface to the very early English translation of the Bible, and they are words that these Genesis studies attempt to put into practice.

**1st Day:** Read Genesis 5:1-6:8 which constitutes the first and of the ten units of Genesis. These specific verses are preparatory for the next unit, Gen. 6:9-9:29 ("what followeth after"), and are in direct contrast to most of what precedes ("what goeth before").

(a) Contrast Gen. 5 with Gen. 4, and think of Luke 11:29-32 as you compare. (b) Also notice the obvious use of repetition in Gen. 5. In this repetition there are two significant variations for you to find. With the nine generations listed, in which generations do you find these variations. Compare what is said in the first variation with its parallel number in Gen. 4. Also ask: What is the relation of the first variation to the second variation found in Gen. 5. (c) Further, note that in Gen. 4 the genealogy of one family ends. In Gen. 5 the genealogy continues. One should wonder why this is so. (d) With the mention of Noah, the reader of Genesis can anticipate what is to happen, but why? Gen. 6:1-8 gives the answer on why.

Read Gen. 6:1-8. 3 statements of explanation will help your understanding.

1. "Sons of God" designates the descendants of Seth, the children of God, the "Church of Adam" (Luther). "The daughters of men" designates the descendants of Cain, the children of the World, the seed of Satan (Gen. 3:15). Gen. 6:1-8 is a powerful sermon on the allurements and the effects of mixed marriages.

2. 120 years (Gen. 6:3) has specific and immediate application only. In 120 years (see Rom. 2:4-8) all flesh shall die in judgment through the flood that is to come.

3. The "Nephilim," the "mighty men" (6:4) were men of violence. Their equivalent would be the Hitler and Stalin of our day; the crime syndicate leaders in America. (Note that such signs are symptomatic.)

Conditions described in Gen. 6:1-8 are awful. Find a clue word in 6:8, and, what contrast does it introduce?

**2nd Day:** Read Genesis 6:9-9:29 so that you are certain of the development of the story. Note in Gen. 6 and 7 the contrast between "Noah" and "the earth" and "all flesh." Underline "Noah" when spotted; circle "the earth" and "all flesh," or its equivalent, e.g. "every living thing." What is said about each in 6:9-12, and what was the result for each in 6:12-7:24?

After the flood (Gen. 8:1-9:29) what took place on Noah's part by way of worship, on God's part by way of (a) promise, (b) command (compare with the Gen. 1 and 2 commands and ask: why the differences?), (c) sign, and again on Noah's and his sons' part by way of behavior. Memorize Gen. 6:5 and 8:21b.

**3rd Day:** What was your first reaction to the reading of the flood story? (Listening with the third ear.) Was it ponderous in style? Redundant? Tautological? Boring? Further, what about proportion? The fall, a momentous event, gets one chapter with 24 verses. The flood gets 4 chapters and 96 verses. Why - - - WHY? This question must be asked and answered. With this question in mind read again Gen. 6-9. In fact it might be well to read Genesis 1-9.

**4th Day:** Genealogy again! In the 4th and 5th units of the ten units of Genesis genealogy prevails. Gen. 10:1-11:9 constitutes the 4th unit. Gen. 11:10-26 presents the 5th. At this point look up the term "cull" in a dictionary. On the basis of genealogies thus far given in Genesis (Where? Do you remember?), do you see divine "culling" at work? Divine culling and selection constitute one of the themes of Genesis, and are at the heart of the literary structure of the book. (More shall be said of this later.) Read genealogies in Gen. 4 and 5, and now in 10 and 11.

Why do you think Gen. 11:1-9 was included in the material? Catch the contrast in the twice used "Let us. . ."

**5th Day:** The next unit, the 6th of the ten, is Genesis 11:27-25:11. At this point in Genesis a tremendous change takes place in emphasis. In terms of proportion this new emphasis is so important that it receives 39 chapters as over against the previous 11. Assuredly there is a manifest difference in emphasis, and this change reveals a change in strategy, in tactics. Read, and try to sense what has happened and why.

## Seven Temptations

THE BATTLE OF THE CROSS. Kenneth L. Sandercock, Morehouse-Barlow, 61 pages, \$1.25.

This book deals with the temptations which faced our Lord as He hung on the cross of Calvary. According to the author, each "Word From the Cross" represented a struggle that He had. For example, the first word deals with the natural impulse for revenge; the third word with personal grief; the sixth word with giving up. In each situation, the author makes the temptation and subsequent victory of Christ relevant to the Christian's personal life.

It is an interesting approach on a theme that has been gone over countless times and adds another insight into the meaning of Christ's Cross.

PHILIP A. GANGSEI  
Phoenix, Ariz.

## Gospel Becomes Law

THE FULFILLMENT OF LIFE. Owen M. Weatherly, John Knox, 158 pages, \$3.00.

Owen Milton Weatherly is pastor of the historic First Baptist Church of Philadelphia, one of the oldest (1698) of that denomination in the United States. A graduate of Furman University, Dr. Weatherly received his Ph.D. from the University of Chicago. All of this background material is necessary to understand that a great deal of the learning, insight and concern have been brought to bear by the author on his subject. However, it is just for this reason that I felt somewhat disappointed in the final results.

Dr. Weatherly attempts to press all of the theological categories into what he calls the divinely ordained laws of Truth, Kindness, Faith, Liberty, Righteousness, and Love. In his twelve chapters he also deals with the Law of the Spirit, the Law of God's Power over sin, and the Law of the Harvest. After he has defined these basic categories, he then attempts to delineate how these laws represent what is right and best for man. In short, man, when living within the orbit of these regulations, will find a fulfillment of life.

One cannot help but feel that the author has attempted a task beyond the scope of 149 pages in length. The theological themes are altogether too big, expansive, and profound to be handled in twelve brief chapters. At times, one has the feeling that the author elevates platitudes to profound Christian attitudes. This feeling is especially strong in the chapter on Kindness.

However, the basic problem of this book is

the utter failure to distinguish between New Testament Law and Gospel. At times, the author fluctuates from the legalism of a Calvin to the legalism of "popular religion." At other times, his interpretation of Grace is startlingly Roman Catholic. What he seems to be saying in essence, is that human life can be fulfilled by man obeying the Law and assisted by the Grace of God. I wish to apologize for my seeming harshness. I am sure that we will hear from this author again and will receive much good in the years ahead. The book indicates more than passing acquaintance with ancient as well as modern theologians. Certainly he is aware of the basic issues at stake in the mid-twentieth century. However, so were Kierkegaard and Bonhoeffer. They taught us that there can be no shortcuts to fulfillment.

R. G. BORGWARDT  
Sioux Falls, S. Dak.

## Lenten Novel

THE CROWN. Archie Joscelyn. Augustana, 280 pages, \$3.75.

This is the story of Cerdic, a Roman soldier—the son of a Samaritan mother and a barbarian father. Because of his physical resemblance to the Jewish people, Cerdic was given the special assignment of being part of a dispatch of soldiers sent to Jerusalem to keep down any uprisings among the people at the time of the Feast of the Passover. His duty brought him to the betrayal scene in the Garden, to watch the trial of Jesus and to



stand beside the cross. It was his duty, likewise, to be part of the band of soldiers that was chosen to guard the tomb and to place on it the seal of Rome.

Through the pages of this book march Caiaphas, the High Priest, Pilate who, finding no fault in Jesus, yet pronounced the death sentence, and Mara, the slave girl, whom Cerdic loved.

This novel is especially timely for the Lenten season.

MRS. A. L. ABRAHAMSON  
Canton, S. Dak.

## Group Scripture Reading

READING THE BIBLE ALOUD. J. Howard Lantz, Macmillan Co., 112 pages, \$3.50.

The author's reason for writing this book is no doubt to be found in this statement: "The truth is that the Bible was written to be read aloud." In this manual-type book there are many suggestions and hints given for reading the Bible aloud. The range from the choosing of the translation and specific passage to fit the occasion, to reading techniques and even the use of pauses.

Responsive readings, choral readings and lecture readings are all dealt with in an adequate way. Several appendixes categorize over four hundred passages of Scripture and an extensive bibliography offers aid to anyone interested in further study of this subject.

VIRGINIA GANGSEI  
Perth Amboy, N. J.

## Prayer Help

GRACES AND PRAYERS. John Lewis Sandlin, F. H. Revell Co., 125 pages, \$1.95.

In the more than one hundred prayers for various occasions and two hundred graces the author aims to offer help to families in family devotion. The prayers are grouped under the following divisions: For Special Needs; For Difficult Situations; For the Challenges of Life; For Special Days and Occasions; Table Graces.

The prayers are definitely on the academic level and to this reviewer seem stilted and wordy, lacking the personal, intimate approach to God that prayer should have.

ARNA NJAA  
Minneapolis, Minn.

## Confusion Remains

TEACHING THE OLD TESTAMENT. Jessie Lace, Seabury Press, 79 pages, \$1.65.

Concern that the valuable message of the Old Testament shall not be neglected in teaching because of the confusion resulting from critical studies motivated the writing of this book. The author's main point—which is well taken—is that the Old Testament should be read in its own terms, not from our present day point of view. Her treatment of various sections of the Old Testament should encourage teachers and others to ask relevant questions so as to arrive at what the Bible actually says but will probably not dissipate confusion.

ROLF E. AASENC  
Minneapolis, Minn.

# Correspondence



## They Know

would like to congratulate some-  
for the wonderful little pamphlet  
“Liturgy for Family Study,” pro-  
d, I believe, by the Department  
Christian Education, the Commis-  
of Evangelism, and the Choral  
n of the ELC. We have just  
ed studying the pamphlet at home  
our children, taking one “Act”  
evening, for a week. We have  
children aged 9 and 13, and both  
and we, their parents, enjoyed it  
ensely.

st we would read the section from  
pamphlet, and then take our hym-  
and go through that part of the  
yally at the piano. The children  
cially enjoyed taking the part of  
pastor in saying his lines. One of  
humorous incidents was the dif-  
t ways in which we all pro-  
ced such words as “Introit,”  
ie,” and “Collect.” It made us go  
e dictionary to find out how to  
them. Dividing the liturgy into  
acts, and making a drama out  
, was a happy idea, and titling  
act by an appropriate name such  
Suspense,” “Joy,” etc., is a won-  
ul aid to remembrance.

ing to church the next Sunday  
an entirely new experience. For  
we felt as though we were a part  
e service, because we knew what  
going on.

ERWIN E. JOHN  
Minneapolis, Minn.

## Sound

ankly, I am more than a little  
rned about the modern trend of  
es and affairs in our ELC. As  
d the LUTHERAN HERALD, attend  
ferences, etc., there seems to be just  
for alarm.

de from occasional feature arti-  
and the daily devotional section,  
church paper has become intellect-  
ut not necessarily concerned about  
urpose for which our Church was

established. We read and hear much  
these days—in our church paper and  
in official pronouncements, etc. about  
merger, stewardship, world affairs, and  
so on . . . but what has happened to  
our concern for the lost?

I'm sure that many consider talk  
about 'souls and hell and salvation' to  
be passe in our 'enlightened age.' But  
if we still take the Holy Bible as God's  
Word (and we still do, don't we?) we  
must be concerned for the salvation  
of lost souls, even as the Lord came  
to seek and to save the lost.

“Cheap pardon” is seemingly the  
watchword of our day . . . opening the  
church membership doors to everyone:  
as if to say, “Join my church . . . that  
act will make you a Christian. You're  
just 'as good as' everyone else. Just  
let me give you a couple of formal  
lessons, go through with Baptism and  
(or) Confirmation . . . and just keep  
coming to church . . . you'll 'get better'  
as time goes along.” And many other  
such lies and abominations.

What has happened to the Evan-  
gelical Spirit in our Evangelical Lu-  
theran Church? This criticism must be  
pronounced not only against the in-  
dividual in the pew, but the pastor in  
the pulpit, and right on up the ladder  
of authority.

In many places we hear the guarded  
words, “We need a revival in our  
ELC,” and that surely is true. But if  
those who are leaders (including pas-  
tors), are not “burning for souls to  
be saved,” how can those who worship  
from the pews be enkindled with that  
fire? Jesus told us what happens when  
the blind seek to lead the blind . . . God  
Who judges the motives of our hearts,  
knows that there's a creeping coldness  
coming over our Church. It is true  
that our society and the world in gen-  
eral is in a state of flux—but when that  
change seeks to demote the “Old, Old  
Story, of Jesus and His love,” it's  
time for us to wake up and re-evalu-  
ate our position.

(THE REV.) HUBERT DE BOER  
Clearbrook, Minn.

## Olsson, Artists and Life

► Karl Olsson's page is always pro-  
vocative. But with his conclusions I  
cannot always concur—as when in  
*Finegan and Francis* he writes: “The  
artist can help us with art; he can  
rarely help us with life.”

My collegiate brush with Joyce is  
now but dimly recalled so perhaps I  
shouldn't hazard this observation. The  
lasting impression the story of Stephen  
Dedalus left with me brings to my  
mind the lines of the Psalmist:  
Whither shall I go from thy spirit?  
or whither shall I flee from thy pres-  
ence? If I ascend up into heaven, thou  
art there: if I make my bed in hell,  
behold, thou art there.

In the very vehemence of rejection  
may there not be a tacit admission of  
the existence of that which is being  
denied? One does not react so violent-  
ly to the non-existent. The certainty  
that God is, though deviously acknowl-  
edged, is a conviction integral to life.  
But the value of art in life is not some-  
thing to be ascertained on the basis of  
one person's always-to-be-questioned in-  
terpretation of a given work.

When I was in college I was never  
certain I understood the line “Beauty  
is the Splendor of the True” inscribed  
at the entrance to our chapel. I'm not  
sure I comprehend it now, but I do  
know what it means to me; and, this  
meaning is basic to my disagreement  
with Dr. Olsson's discounting the value  
of art for life. In fact, I think he draws  
a line where, in reality, none exists.  
In a very real sense, for me at least,  
art is life—distilled life.

Indeed, as Dr. Olsson indicates,  
existence entails monotonous drudgery  
and we must face it. But it is precisely  
at this point that the artist helps us.  
Sensitive, as we may not be, he sees  
within and beyond the mundane and  
commonplace an essence, the experi-  
ence of which transcends in satisfac-  
tion mere gracious living.

He gives our lives another dimen-  
sion—a dimension in which we are im-  
pelled to search ourselves and seek  
God's help that we may secure, not  
only for ourselves but for others, as  
well, the abundant life.

MRS. E. W. ANACKER  
Bozeman, Montana

# Farewell to Sven Lidman (concluded)

## *The Holy Ghost and Fire*

March 17, 1917, Sven Lidman became a Christian, somewhat in the manner of Augustine of Hippo. After a long and bitter agony of spirit he was willing to reject and to accept: to reject his ancient mistresses, the ladies Frivolous and Folly, and to accept the Holy Wisdom. Four years later Sven Lidman joined the Swedish Pentecostal movement. "Joined" is a silly little word; he was picked off his feet and whirled away. In the remarkable night during which his salvation came to him as a bath of silvery light, light had been all he asked for. In the Pentecostal movement he found wind and fire. In the intervening years he had thought of many things. He had thought of becoming a simple lay brother in a Catholic order. He had ambitions to work as an orderly in a vast and gloomy charity hospital. He could see himself as a quiet, devout man carrying a pail down corridors smelling of phenol, or washing obscure bodies in preparation for burial, or scrubbing acres of floors on knees that smarted and throbbed. In the interval he made vague motions in the direction of the Established Church and even the Swedish Free Churches. He found them insipid. (I do not share his feelings; I merely report them.) In 1921 he was ready for something radical and he became a *Pentecostal*.

## *Raised Eyebrows*

Lidman's bizarre action awakened raw consternation among church people. It was partly a matter of etiquette. In Sweden forty years ago you did not marry your housemaid or affect chumminess with your coachman. And if, like Sven Lidman, you were an author, you did not hob-nob with the variegated assortment of uncultured people who made up the Pentecostal camp. You didn't unless you were Sven Lidman.

Every society has its conventions. There are traditions among arch-bishops and atheists, barbers and beatniks. When Sven Lidman prayed and preached and shouted and rhapsodized among the Pentecostals, he offended all sorts of people who live by conventions. The non-Pentecostals did not like him because he made them seem pale. The cultured snobs did not like him because he seemed disloyal to their frosty elegance. Even the Pentecostals tired of him in the long run (he left

the movement in 1948) because he would not live their conventions. He would not be spontaneous *their* way.

## *Free as a Bird*

But this was later. In the beginning the Pentecostal movement, or at least the Holy Ghost, did Lidman a great deal of good. I could never, as he, separate the moment of conversion from the moment of enlightenment. God is one and all the talk of a "second work of grace" strikes me as artificial and inaccurate. There are many works of grace and the Holy Ghost is in all of them. What happened to Augustine under the tree in Milan and to Sven Lidman in his Stockholm apartment was a baptism of the Spirit. I shall not dismiss the later ecstasies, for they have their significance, but I shall not credit a curious theology which credits the Son with conversion and the Spirit with sanctifying.

In any event God the Holy Ghost made Sven Lidman over. He had been washed out and passed over—a clean sheet without a green twig anywhere. And at the birth he was all new. Life had become living again. The sun shone, the water sparkled, green grass grew, birds took to the air in icy and impossible trills, blood under the skin pulsed quietly. It was possible to enjoy a biscuit and a cup of tea as if this were the first of all biscuits and this the primal tea.

He began to live. The lowly Pentecostals taught him to relate himself to others, to sink his roots down into the soil of humanity, to see people and to see into them. People came alive around him. Books on his shelves began to speak. Not merely Christian books. Now for the first time he saw the books *in relation*.

And he wrote. Sermons fresher than the most popular newspaper and more beautiful than lyrics poured from his pen.

Now he is dead. At least he shall not be taking an express from Stockholm to everywhere, as he once did, etching the scene on the sensitive film of eye and brain. It is a great comfort that he was not his own. On March 17, 1917 he was claimed by that Loving Omnipotence which has made us for Himself. In the light of this fact, even his death is not tragic but a kind of gain. To depart . . . is much better.

# For the Family Altar

J. R. Hestenes

ward the Fifth Sunday in Lent

Bringing Order Into Life

The Lesson: Jeremiah 33:14-17 • The Gospel: Luke 1:39-45

Monday, March 28

## OUR DISORDERED LIVES

Mark 6:34

He saw a great throng, and he had compassion on them, because they were sheep without a shepherd.

We estimate Jesus gave to this crowd people belonged in a sense, to every individual in that crowd. Our own lives have a crowded condition inside. Many voices calling out to us from all sides distract us. We speed from one thing to another, hardly knowing what we are doing. So easily we are victimized; we are indeed as sheep without a shepherd. The deep tragedy in a disordered life is that we run the danger of losing the grace of God. Without God our lives can be nothing but chaotic.

Give us the resolution, dear God, to bring an end to distracted living. Life is not meant to be sacrificed on the cold altar of haste or to be invested in brief encounters with one interest after another. Show us by the Word how we can bring order into life. In Jesus' Name. Amen.

+

Thursday, March 31

## IN COMPANY

Mark 6:39

When he commanded them all to sit down by companies upon the green grass.

The directions Jesus gave to the Disciples as He proceeded to do the miracle, He only showed His orderliness, but also He gave us that much of His work for us to do in groups. It is not wrong for us to think of these "companies" as congregations to which we belong. In His presence people behold one another having a common need and they see each other clearly. Of the 27 Books in the New Testament, 5 are addressed to individuals, 22 of them to Churches or to generations of readers. We are saved individually; in fellowship we grow and serve.

Alone in the loneliness of my lost condition find me and save me, gracious Father, for I am not as a lone pioneer that You have made me continue in the faith. You have provided for me the fellowship of the Christian Church, where I have rich opportunity in sanctification.

Tuesday, March 29

## GOD IS ORDERLY

John 6:6

For he himself knew what he would do.

Here was the one mark of assurance in the account of the Feeding of the Multitude. The crowd was helpless, the Disciples were confused. Only Jesus had composure. He knew what He would do. This knowledge is consistent with the fact that God is orderly. He manifested that truth in His creation and His ongoing providence. He is orderly in the way He brings salvation to man. He has given to the Church the Word and the Sacraments, and through these brings His grace to fallen man. God is not constantly changing His ideas or providing new ways to bestow His grace.

How great is Your patience with us, gracious Father, as You behold us in our skittering, transient living! Draw our eyes and hearts to Yourself, the eternal, unchanging God, who does His work for man in perfect orderliness. Give us quietness that we may know the need of Your grace. Amen.

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Friday, April 1

## MULTIPLICATION

John 6:9

"Five barley loaves and two fish; but what are they among so many?"

Almost silly, Andrew felt, when he offered the information that a little boy in the crowd had five loaves of bread and two fishes. But he soon discovered there was nothing silly about that at all. At the conclusion of the miracle, when the people had been fed, they "filled twelve baskets with fragments from the five barley loaves." There was more than enough and to spare. Ordering our lives to let God come in and to work through His means may seem like a pointless thing to do. But in it is the wonder of His multiplication.

Heavenly Father, we thank You for Your power to take despised things and change them into gifts of supreme worth. What a change can come over us if we spend a moment of quietness with You in prayer. How changed is our vision when we read Your Word. In Jesus' Name. Amen.

Wednesday, March 30

## "SIT DOWN"

John 6:10

Jesus said, "Make the people sit down."

God begins to order our lives only when we are obedient to His command to sit down. Jesus did not feed the multitude until they were seated. Making them sit down put an end to the confusion; it brought the situation under control so that Jesus could proceed to feed them. The Psalmist says, "Be still and know that I am God." This is the attitude of receptivity; here is the opportunity to conduct self-examination; here is the door to meditation. If it is difficult to "eat on the run," it is fruitless to be fed the Bread of Life in the throes of distracted living.

Help me to be still and know. Dear God, the common demands of everyday living will not permit me to build my life in a closet, but I know that I can have no good life without the closet of quietness. You will keep him in perfect peace whose mind is stayed on You. Give me obedience to be still. Amen.

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Saturday, April 2

## PROVISION

John 6:14

When the people saw the sign which he had done, they said, "This is indeed the prophet who is to come into the world."

There seems to be a quiet in the hearts of the people at the conclusion of the miracle; a quiet except for the rejoicing over the impressive answer Jesus had given to a situation that seemed to be out of control. They had been disorderly, they had been "up against it," they had been ready to give up. But Jesus provided. This He did through several orderly steps. When there was obedience to His commands He was able to give to them bread. The same applies to the Bread of Life.

It is a firm faith that we need more than anything else in life, O Lord. This cannot be snatched as we run through life; it cannot be discovered "when we need it most"; it cannot be left to chance. Give us then the grace to order ourselves so that we also can truly say, You are indeed the Prophet. Amen.



# The CHURCH in Today's World

## Plan to Revise

### Anglican 39 Articles

Dr. W. R. Matthews, dean of St. Paul's Cathedral, London, said in Cambridge, England that the Church of England's historic Thirty-nine Articles are "worthless as an ordination test" today and advocated their revision.

Preaching in the University church, Dr. Matthews maintained that the 16th century document, which summarizes Anglican dogmatic tenets in relation to theological controversies of that time, does not represent the present mind of the Church.

To the student of church history, he added, the Articles appear to be a statement which could be classified under the heading of "moderate Calvinism."

Article 17, "Of Predestination and Election," Dr. Matthews observed, brought out clearly enough both Calvinism and moderation. Article 13, implying that all heathen and members of other religions were condemned to perdition, is only one example of the gulf which separates the Thirty-nine Articles from current understanding of the Christian gospel, he added.

Dr. Matthews described the theology in these two articles as "a startling instance of the absurdities and even blasphemies into which men ran when they presumed to search into the mysteries of the Divine nature and will by human logic and imagination."

Regarding Article 37, which stated it was lawful according to the law of God to bear weapons and at the command of magistrates to serve in the wars, Dr. Matthews commented that "some highly respected Anglican clergymen preach that it is unlawful for a Christian man to do anything of the kind, but no one so far as I know wishes to excommunicate pacifists. Certainly I do not."

Referring to objections to revision of the Articles, Dr. Matthews said some people thought these were advantages

in having an antiquated confession of faith and that a modern one would divide rather than unite. "We might avoid troubles by letting sleeping Articles lie, but not forever and not for very long," he said.

Alluding to the objection that attempted revision might lead to disruption of the Church of England, he agreed that it would be a "dangerous enterprise." However, he pointed out, "All ventures of faith are dangerous, but it often turns out that it is more dangerous still not to embark on them."

## WCC Approves Design for Headquarters Chapel

Designs for a striking contemporary-style chapel that will be the central feature of the new \$2,500,000 headquarters of the World Council of Churches in Geneva, Switzerland, were approved by the Council's Executive Committee at its semi-annual meeting in Buenos Aires.

Dominating the approaches to the new structure, the chapel will be above ground level. The square plan is set with an angle projecting outward from the lateral administrative block. The chapel's broad areas of glass and concrete are surmounted by a roof in shell concrete and raised upwards at

each corner, the steep points suggesting dependence on God. This feature is related to the interior illumination and the changing, reflected daylight.

It was announced that the design of the chapel, which will accommodate 400 persons, are still to be decided.

Commenting on the chapel design, Dr. W. A. Visser 't Hooft, WCC general secretary, said: "We believe the building, with its arresting form, speaks for our time and indicates faith in God and the universal meaning of the Gospel for North, South, East and West. The conception, which is tied to traditional ideas of what churches are like, will make its appeal to people of all continents."

Dr. Visser 't Hooft said the interior of the chapel would provide a space where worship can be celebrated despite the differing traditions within the World Council.

## East Berlin Planning Trial of Dibelius

East Berlin's public prosecutor announced that he has decided to initiate preliminary proceedings for a trial of Bishop Otto Dibelius of Berlin, a member of the Council of the Evangelical Church in Germany (EKID) on charges of advocating disobedience to the Communist Soviet Zone regime.

The charges presumably would



Architect's Sketch of WCC Headquarters and Chapel

on a controversial booklet entitled "The Powers That Be," in which Bishop Dibelius claimed that the East German totalitarian regime was not "supreme authority" in the Biblical sense and Christians have a right in conscience to defy any of its laws they considered contrary to faith and morals. The first inkling of the East German authorities' intentions was given in November when a copy of Bishop Dibelius' booklet was sent to the public prosecutor to determine if legal proceedings should be taken against the church leader. According to the East German news agency, RIA, N., the Chief District Attorney in East Berlin has started the proceedings on the orders of the East Berlin government.

Church circles in West Berlin indicted the move against Bishop Dibelius both as an attempt to prevent him from entering East Berlin and to divide the EKID Synod into formal and informal associations. The views expressed by the bishop in his pamphlet "The Powers That Be" were also noted that to try the bishop in the Soviet Zone authorities would have to arrest him in their own

Bishop Dibelius, 79, lives in West Berlin, but heads the Berlin and Brandenburg diocese, which embraces all West Berlin and an area of East Germany. The Communists have issued orders forbidding him to preach in East Berlin, but he has ignored the ban by regularly appearing on the first Sunday of every month in the pulpit of St. Marien's church in the Red sector.

In January, Bishop Dibelius announced that he plans to retire from church posts at the end of 1961. His posts include that of co-president of the World Council of Churches.

Probably the most hated man on the Communists' black list, Bishop Dibelius has for years spoken out publicly against the anti-religious policies of the East German government. For as long, he has been a target of Communist attack. He has been labelled "a NATO politician" and "enemy of the German people." Throughout the free world, however, he is rated as one of Protestant Germany's most forthright and consistent defenders of Christian rights.

**Off the Record**—When over 350 pastors and laymen from sixteen denominations come from all parts of the United States and Canada to see the government in action and to discuss current issues, that's news. But what the speakers say doesn't get into the newspapers.

During the fifteen years of the annual Churchmen's Washington Seminar, it has been found desirable to label its proceedings "off-the-record." Speakers from government agencies, when they learn that they will not be quoted, are able to speak more freely on sensitive subjects. The seminar participants ask penetrating questions, and many of the answers would be cautious and inconclusive if they were to be reported in the public press.

**Conduct Goes With Prayer**—A Lutheran Congressman believes that prayer and conduct go together, according to Washington reporter Robert Tate Allan in his "Religion in the Space Age" newsletter. Mr. Allan quoted Representative Thor Tollefson of the State of Washington, who first came to Congress in 1947, as saying, "Too many of us have a tendency to separate our spiritual lives from the everyday business of living. We are often too willing to separate our prayer life from our conduct."

**Finnish Pastors on Radio Panel**—Three church leaders from Finland gave Washingtonians a glimpse of life in their homeland recently. The visiting pastors answered questions on a radio program, "Church News," sponsored by the Council of Churches National Capital Area.

Each brought a different flavor to the discussion. Pastor Matti Joensuu, director of the Department of Family Life of the Church of Finland, has special competence in marriage counseling. Pastor Erkki Niinivaara, whose parish in Helsinki has 17,000 members, is interested in the impact of the Church on modern culture.

Dr. Olavi Lahtenmaki, in addition to being head of a teacher training school, is a member of the Finnish Parliament. He said that there were eight other clergyman-legislators, representing every party except the Communists. As a member of the Committee on Education and Culture, he felt that his experience as pastor and teacher provided special insights that were valuable in his government service.

The Finnish churchmen told of preparations for the 1963 Assembly of the Lutheran World Federation in Helsinki. They said that a 70,000-seat stadium which was built for the Olympics in 1952 is available for the Assembly sessions.

BY ROBERT VAN DEUSEN AND CHARLES DE VRIES

## College Youth Cool to 'Liturgical Jazz'

A contemporary jazz setting for John Wesley's Order for Morning Prayer in Methodist churches was coolly received at a worship service at Providence, R. I., attended by 200 college youths.

The "liturgical jazz" was played by the composer, Ed Summerlin, a graduate student at North Texas State College at Denton, and his nine-piece Contemporary Jazz Ensemble, who are currently introducing the work to campus groups in a tour of some 40 universities.

First played at Southern Methodist University, Dallas, Tex., last May, the work had its second performance last August during the Methodist quadrennial National Convocation of Methodist Youth at Purdue University, Lafayette, Ind. The service at Providence was sponsored by the Brown University Christian Association and the Protestant College Ministries of Providence.

Lack of an advance briefing of the congregation on what the composer sought to achieve may partly account for the unenthusiastic reception observers stated.

### Open Hospital for Hong Kong Refugees

Construction has been completed on the Lutheran World Federation's Chien Ai Hospital for Chinese refugees at Fanling in the rural part of this British crown colony.

Expected to be open before the end of March, the new 50-bed institution in the New Territories is the first hospital to be established in the colony by the LWF Department of World Service whose work here already includes operation of a medical treatment center and two clinics.

In addition to facilities for serving 100 out-patients a day, the hospital will have regular wards for men and women, plus special accommodations for maternity and surgical patients and staff quarters. An operation theater, X-ray and diathermy equipment, a clinical laboratory and a dispensary also will be provided.

Special services offered by the new institution will include a dental surgery department equipped to handle 30 patients daily, a social service department, and an ambulance service to the whole New Territories area.

### Spring Clothing Appeal

Churches of nine Lutheran bodies will hold their annual Spring Clothing Appeal April 17 to 24, it was announced here by Lutheran World Relief, their joint relief agency.

More than 10,000 congregations affiliated with the eight bodies belonging to the National Lutheran Council and the Lutheran Church—Missouri Synod received an appeal to contribute used clothing for the assistance of needy persons overseas.

The Rev. Ove R. Nielsen, assistant executive secretary of the material aid agency, appealed especially for the contribution of blankets to be used in disaster areas around the world.

"We cannot justify possession of unused clothing in our closets while so many people around the world suffer from exposure," Mr. Nielsen said. "We need to ask ourselves again and again whether all the people of our respective parishes have been led beyond the



FRYS FLY—Dr. Franklin Clark Fry, president of the ULCA and chairman of the World Council of Churches' executive committee, and Mrs. Fry are shown before boarding a plane at the start of a six-week tour of eight Latin American countries. Dr. Fry is speaking at several locations on behalf of the WCC and presiding at the executive committee meeting in Brazil of the LWF of which he is President.

inherent interests of providing only for themselves and into the streams of compassionate service."

"Frigid winds numb ill-clad bodies in South Korea as the people cringe in indescribable poverty, while we lounge in our well-heated homes, preoccupied with private concerns and often neglectful of the plight of those who suffer," Mr. Nielsen said.

### Mo. Buys Bible College

Purchase of the Milwaukee Bible College in Milwaukee was approved by the Board of Directors of the Lutheran Church—Missouri Synod in St. Louis, Mo.

The two-acre campus and four buildings of the Bible College adjoins the Synod's Concordia College. Purchase price was listed as \$400,000.

Synod spokesmen said the Bible College could provide facilities for a training school to educate laymen for full-time church service. Opening of such a school was voted by the Synod at its triennial convention in San Francisco last year.

### Launch Catholic Study

The Lutheran World Federation research program into the theology of Christian confessions was launched in Denmark with a study of contemporary Roman Catholicism.

In an announcement in Geneva the federation said the program was initiated under the direction of Dr. K. Skydsgaard, prominent Danish Lutheran theologian on leave from his teaching post at the University of Copenhagen.

Marking the event, Dr. Skydsgaard made a statement on the Danish radio in which he explained that since neither Roman Catholicism nor Lutheranism was the same as at the time of the Reformation split, there needs to be a fresh examination of what they have in common and what separates them today.

Meanwhile the program's initiation also was noted in Paris and New York. In the French capital, the fortnightly periodical *Informations Catholiques Internationales* published a 3,000-word interview with Prof. Skydsgaard, whom it characterized as "one of the great Lutheran specialists in Catholicism."

In New York, the Rev. David Granskou, secretary of the National Lutheran Council's theological department, declared in the Council's monthly, the *National Lutheran*, that the necessity for Lutherans to keep what Martin Luther started in the 16th century—theological debate with Catholicism—was the main reason for the LWF's research project.

Mr. Granskou said that while such a study would have been unthinkable a few decades ago, there is now a "climate of mutual study and conversation between Roman Catholics and Protestants."

Dr. Skydsgaard told his Danish radio audience that it was necessary to examine the question of how Lutheran Christianity of today stands with respect to the matters that were established by it at the time of the Reformation.

He also made it clear that with respect to modern Catholicism, he tends to examine both its theological bases and its practical manifestations. To do this, he plans to visit south

e, Spain and Italy—all predomi-  
Catholic countries—including  
s dedicated to the Virgin Mary.  
theologian also declared that he  
s to study Catholicism in mis-  
ettings in consultation with the  
Department of World Missions.  
its interview with Dr. Skyds-  
the French Catholic publication  
a full report of his assessment of  
at-day Lutheran church life in  
andinavian countries as well as  
s views on the points of agree-  
and disagreement between Lu-  
anism and Catholicism.

e *Catholiques Internationales*, in  
ng with the latter, quoted at  
a from "One in Christ," the re-  
published English translation of  
Skydsgaard's book "Ja og Nej,"  
or No).

## Man to Report on World Missions

ter F. Heins, religion editor of  
*Colorado Blade*, will make a 25,000-  
air trip through Africa, Asia and  
Middle East during the Lenten  
n to report the role of American  
n missions in a changing world.  
e assignment, one of several proj-  
y the *Blade* to mark its 125th an-  
ary, is believed to be the first  
on field coverage of such scope  
general circulation newspaper.

. Heins, an ALC clergyman, will  
n to the activities of missions and  
onaries of all Churches working  
beria, Ghana, French Equatorial  
a, the Belgian Congo, Rhodesia,  
a, and Ethiopia, India and Jordan.  
also will interview political and  
nmental leaders, especially in  
areas where, since World War  
merging nationalism and foreign  
ograms by Western powers and  
oviet have greatly changed the  
ge in which missions operate.

maxing the journey will be direct  
ys of the Holy Week observances  
ious Christian groups in the Holy  
as seen against the background  
Middle East's explosive political  
on.

ong missions Mr. Heins is sched-  
to visit is the jungle hospital of  
-renowned Dr. Albert Schweit-  
Lambarene, French Equatorial  
t.

## Within the ELC

### 'Church at Work' Marks Five Years

An interview with Bishop Hanns Lilje of Hannover, Germany, this month marked the five-year anniversary for a radio program unique in the religious field.

Bishop Lilje gave his views on such current issues as the outbreak of anti-semitism, the moral challenge of the '60's, and U.S.-German relations for *The Church At Work*, the weekly quarter-hour radio news feature distributed from local headquarters of The Evangelical Lutheran Church.

He was interviewed by James V. Anderson, radio-TV director of the ELC's Office of Public Relations who developed the program for its first issue March 6, 1955.

Since then it has grown in acceptance and regular usage by some 50 broadcasting stations in 19 states from New York to Hawaii.

### Wisconsin Banker Named Treasurer of the ALC

N. Burdette Nelson, executive vice president of the Peoples State Bank at Prairie du Chien, Wis., has been elected treasurer of The American Lutheran Church, in which three church bodies will unite this spring.

The new denomination of 2,250,000 members will be established at a constituting convention in Minneapolis,

April 22-24, through merger of the Evangelical, American and United Evangelical Lutheran Churches.

The election of Mr. Nelson was announced by Dr. Elmer E. Abrahamson, Chicago attorney and chairman of the Board of Trustees of The ALC, which has general supervision over the office of treasurer.

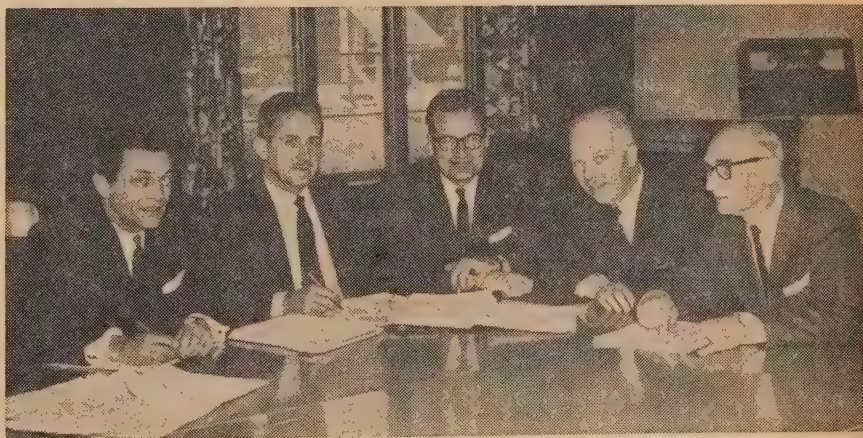
Mr. Nelson, who has been a banker for 13 years after 11 years as a teacher, was elected to a six-year term. He is expected to assume his new duties in Minneapolis, headquarters of the new Church, on April 1.

The treasurer-elect was introduced to some 200 stewardship leaders of the uniting Churches at a special fiscal conference in Chicago in February.

N. Burdette Nelson was born in Delaware County, Iowa. He received his B.A. degree from Gustavus Adolphus College in St. Peter, Minn., and has also studied at the University of Minnesota and the University of Wisconsin School of Banking.

After his graduation from college, he taught school for six years and served as a high school principal for five years in Cokato, Minn. In 1946 he left teaching to become assistant cashier of the State Bank of Cokato, a post he held for six years.

In 1952, he started as assistant cashier of the Central State Bank at Marshfield, Wis., and during nearly



ELC Photo

CONVENTION PLANS MADE—Details of the April 22-24 constituting convention of The American Lutheran Church were ironed out at a recent meeting of all committee members in Minneapolis. Shown above are the following heads of committees (left to right): Dr. A. Reuben Gornitzka, secretary of arrangements committee; Dr. A. H. Braun, president of the ALC's Minnesota district; the Rev. E. J. Cornils, convention manager; the Rev. M. A. Egge, chairman of the music committee; and the Rev. K. M. Matthiesen, president of the Minnesota district of the UELC.

eight years with that institution rose to the position of assistant vice president. He has been executive vice president of the Peoples State Bank at Prairie du Chien since last October.

As a member of Faith Lutheran Church in Marshfield, an ALC congregation, Mr. Nelson has served on the church council several times, held office in the Brotherhood, and been finance chairman for the church's building program, and stewardship chairman and sector director for both ALC and ELC congregations in the district.

In the past, either Mr. Nelson or his wife, or both, have been members of the Augustana Lutheran Church, the Lutheran Free Church, the United Lutheran Church in America, the ELC and the ALC.

## Study Stewardship Methods for Merged Church

How to raise the first budget of The American Lutheran Church, which totals slightly over \$18 million, was one of the chief subjects discussed at a joint stewardship conference held in Chicago, Feb. 24, 25.

The conference, which brought together about 170 men from all parts of the United States and Canada, was arranged by the stewardship departments of the American, Evangelical, and United Evangelical Lutheran Churches, which are uniting to form The American Lutheran Church.

Dr. George S. Schultz, director of stewardship and finance of the present American Lutheran Church, gave a detailed account of how the first budget of the new Church was drawn up. It is about \$2,250,000 higher than the combined budgets of the three uniting Churches for 1960 but is some \$3,400,000 less than the total requests of the general boards of the new Church.

Dr. Raymond Olson, stewardship director of the ELC and stewardship director-elect of The ALC, outlined the plans that are in the making for promoting the first budget.

An eight-page insert that interprets the budget will be published in the church papers of the three uniting Churches. The *Lutheran Herald* will carry this feature in its Mar. 29 issue.

## Education Names New Section Head

Dr. Loren E. Halvorson, Minneapolis, Minn. pastor, has been named to head a section on church occupations and lay training for The American Lutheran Church.

The appointment of Pastor Halvorson, as an assistant director for the Board of College Education of the new church body was announced by Dr. Sidney A. Rand, executive director.

Pastor Halvorson has been pastor of Victory Lutheran Church, Minneapolis, since 1956. The appointment takes effect July 1, 1960. Until the merger of the ELC and the American and United Evangelical Lutheran churches becomes effective Jan. 1, 1961, Rev. Halvorson will work under the ELC's Board of Christian Education.

In the new position Pastor Halvorson will devise ways to train persons for occupations in the church, or for more efficient volunteer service in church agencies.

He will be responsible for study and research in such areas as the Diaconate and the Men for the Ministry program, Dr. Rand said.

Pastor Halvorson obtained a Ph.D. degree from the University of Chicago in 1958, studied previously at University of Goettingen, Germany, and was graduated from Luther Seminary, St. Paul and St. Olaf College, Northfield, Minn.

He lectured on social ethics this year at Luther Seminary. In addition to pastoral work in Germany, at Park Forest and Blue Island, Ill., and Porter, Ind., Pastor Halvorson has done refugee work in Europe for Lutheran World Federation and student work at University of Chicago for National Lutheran Council.

## Hold God-Speed Service

St. Luke's Church, Portland, Ore., recently held a novel type of service. They called it a "God-speed" service at which the congregation said goodbye to 40 baptized persons who were transferring their membership to sister Lutheran congregations.

The main group numbering thirty-one souls transferred into the new Mission congregation of Christ the King

Lutheran of Tigard, Ore., a mission of the United Lutheran Church. Pastor Fred Juilfs, the mission pastor, brought a greeting and "thank you" to St. Luke's congregation. The remaining nine people went in different directions.

The Rev. Luther Watness is pastor of St. Luke's Church.

## People

**Commander Orlando Ingvaldstad**, Chaplain Corps, United States Navy, was recently presented with the Legion of Merit for his battle actions during the Korean conflict. Chaplain Ingvaldstad was cited by the Navy for "inspiring initiative, cool courage, and selfless efforts" which were "instrumental in saving numerous lives" in Korea during late 1950. The medal was presented to Commander Ingvaldstad in a ceremony at Topeka, Kan., where he has been studying at the Menninger Foundation.

**The Rev. E. David Spencer** has been signed as pastor of Hunter Avenue Church, Joliet, Ill., in order to accept a call to become the pastor of a new Home Mission congregation to be established at Succasunna, N. J.

**The Rev. Clarence Johnson** has been signed as pastor of Faith Church, Gardendale, Calif., in order to accept a call to Our Redeemer Church, Oxnard, Calif., effective May 1.

**The Rev. Orville Hiepler** has been signed as pastor of Fruitridge Church, Sacramento, Calif., in order to accept a call to become pastor of Trinity Church, Hawthorne, Calif.

**The Rev. Eugene K. Hanson** has been signed as pastor of Trinity Church, Linn Grove, Ia., in order to accept the call to organize a Home Mission congregation in the University Heights-Coralville area of Iowa City, Ia.

**The Rev. N. C. Renslow** is serving as interim pastor at English Church, Lake Benton, Minn.

**The Rev. Ernest G. Stolen** is serving as interim pastor at First Episcopal Church, Redwood Falls, Minn.

**The Rev. A. O. Blom**, formerly of Colton, S. Dak., is now serving as pastor of Our Savior's Church, Cloquet, Minn.

Rev. K. B. Vaaler is serving as pastor of the Colton Parish, S. Dak.

Rev. James D. Sumption was given the Outstanding Young Award for his religious leadership in the city of New Ulm, the past year. The award was voted by the New Ulm Junior Chamber of Commerce. Pastor Sumption was commended for his work in areas of rehabilitation work with prisoners, marriage counselling, his ministry, rehabilitation of alcoholics, encouragement and guidance in life problems, and in general religious leadership in the community.

Rev. Wallace Aos, formerly of Eau Claire, Wis., is now retired and living in La Crosse, Wis.

## Obituaries

Rev. Elmer H. Dahle died suddenly Feb. 20 at Shishmaref, Alaska, while he was serving as pastor. He was born July 18, 1892, at Sioux City, Iowa. He attended St. Olaf College and Luther Theological Seminary and was ordained in 1919. The same year he was married to Ingeborg Hanson. In 1925 he was called to be a missionary to the Eskimos in Alaska and spent the remainder of his ministry in this field. He served primarily at Teller Mission, Iglood, and Shishmaref, and was instrumental in getting mission buildings erected. He had just returned to Shishmaref in 1958 after serving a pastorate in Des Moines, Iowa. He also served parishes in Bryant, S. Dak., and Kasson and Wadena, Minn., and temporarily at Wadena, N. Dak. Funeral services

were held at Nome, Alaska, with memorial services also at Shishmaref and Teller. He is survived by his wife, a son, and a daughter.

The Rev. Herman Preus Nordby died of a heart attack on Feb. 25. He had been superintendent and chaplain for the Home for the Aged in Eau Claire, Wis., and the Mondovi Lutheran Home since 1957. He was born Nov. 16, 1893, at Lee, Ill. He attended Albion Academy, Luther College, and Luther Theological Seminary, and was ordained in 1917. He served as pastor at Curtiss and Baldwin, Wis. While at Baldwin he served as the first full-time Boy Scout chaplain for the Minneapolis Area Council, and later for the St. Paul Council. He was also pastoral advisor for the ELC Boys' Work Committee. He was married to Lucille Korsrud in 1917. He is survived by his wife and two sons, one of whom is the Rev. Walter Nordby. Funeral services were held at Eau Claire with interment at Lee, Ill.

The Rev. John Ritland died February 16 in Eau Claire, Wis., at the age of 75. Pastor Ritland was born June 4, 1884 at Elroy, Wis. He was graduated from St. Olaf College in 1909 and Luther Seminary in 1912. After his ordination he served parishes at Dodgeville, Wis., Spring Valley, Minnesota, Birchwood, Wis., and Caryville, Wis. Recently he has been serving as visitation pastor of First Church, Eau Claire. He was united in marriage to Julia Nelson in 1920. He is survived by his wife, one daughter, and two sons, one of whom is the Rev. Clifford Ritland, pastor of Hope Church, Eau Claire. Funeral services were held February 19 at First Church, Eau Claire.

## Announcements

### Preaching Missions—April

- H. O. EGERTSON:  
1-7 Bellingham, Wash.  
D. W. Taylor, Pastor  
24-29 Clam Falls, Wisconsin  
L. L. Helstedt, Pastor
- O. E. ENGBRETSON:  
3-7 Finley, North Dakota  
O. A. Jordahl, Pastor  
10-15 Walker, Minnesota  
O. R. Swenson, Pastor
- A. V. LEE:  
3-7 Stephen, Minnesota  
I. M. Johnson, Pastor  
10-14 Milan, Minnesota  
R. K. Livdahl, Pastor

### A. H. MJORUD:

- 3-7 Watford City, North Dakota  
G. Gabrielson, Pastor  
10-15 Windom, Minnesota  
M. D. Larsen, Pastor

### C. OPSAHL:

- 10-14 Milan, Minnesota  
E. C. Grefsrud, Pastor  
24-28 Langdon, North Dakota  
D. P. Wasgatt, Pastor

WMF Convention, Mondovi Circuit, May 3, Chimney Rock Lutheran Church, near Eleva, Wis.

WMF Convention, Windom Circuit, May 3, Windom Ev., Windom.

WMF Bible Camp Week for Alexandria, Brainerd, Fergus Falls, Glenwood, and Milaca Circuits at Luther Crest, on west shore of Lake Carlos, 8 miles north of Alexandria, Minn., Aug. 16-19.

## Want Ads

Rate \$1.00 a line, minimum charge \$4.00

Wanted to buy: church pews, light fixtures, folding chairs, primary and beginners tables

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EXCITING EUROPEAN TOURS  
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MERGAU PASSION PLAY

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### TOUR B—August 13 to Sept. 13

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For sale: 1st Lutheran, Bothell, Wn., A. L. Edmonds, pastor, offers investment bonds at 6% on a 12 yr. amortization schedule for building a new sanctuary and edu. wing. Int. computed from 1 Jan. 1960 on all bonds purchased before 1 April 1960. 1st Lutheran faces a big challenge in this fast growing area. Write Box 246, Bothell, Wn., for prospectus and application form.

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The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

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#### Farms

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320-acre farm, 1/2 under cultivation. NE of Thief River Falls, Minn. \$16.25 per acre. 658-2A

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2-bedroom house. Basement knotty pine, shower bath, kitchenette, also 2 bedrooms. Fine for 3 families. Near college, Jr. High and elementary schools; Lutheran church. \$13,500. Terms at 20% down, bal. on terms to suit buyer. Possession by June 15, 1960 providing deal is made by May 1st. S. Dak. 658-3B

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Blacksmith, welding and machine shop. Excellent farming area. NW Ia. town. New cement block bldg available. 658-4C

Shoe store with repair shop. Bldg available. Energetic man should find this good opportunity. NW Ia. town of 1400. Lutheran church. 658-5C

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Three room apt by May 1st. Mpls. 1 block from bus. 658-7B

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Organist would like position in Lutheran church. Prefers either Wis. or Minn. 658-8D

Middle aged lady desires position as practical nurse in home caring for semi-invalid or for children while mother works. Prefers every Tues. off. Mpls. 658-9D

Married man desires church or hospital administrative position. Will receive University degree in Business Administration with major in Personnel Management in June. 658-10E

Young exp. married man wants farm work. 658-11E

### HELP WANTED

Woman desires Christian lady to help with housework and be companion. Near Stanhope, Ia. 658-12F

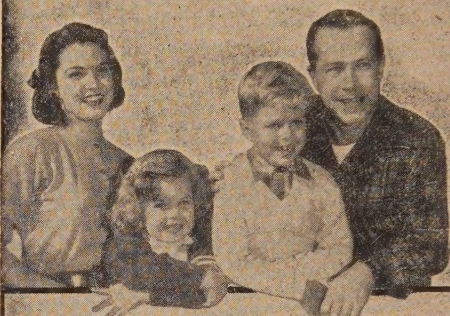
Business education teaching job is for the school year, 1960-1961, at a Lutheran Academy, S. Dak. 658-13

Companion for elderly woman, days day through Friday. Minnetonka area. 658-14

Established Christian Day School, AL increased attendance, requires teacher grades 1 and 2, starting Sept. 1st. bldg., excellent equipment and supplies, living conditions. 658-15

Doctor wanted; general practice, in town 1800, Cent. Ill. Available clinic bldg in town area. One other doctor in town. 658-16

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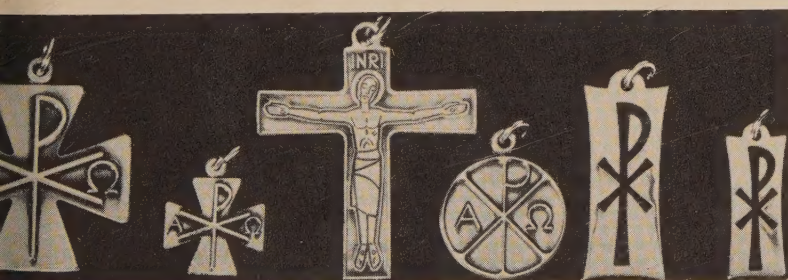
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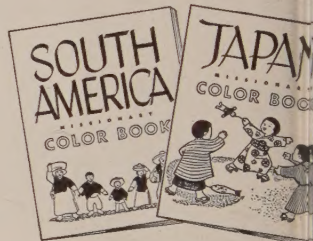
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Mission in Japan by Rolf Syrdal

Mission in Formosa and Hongkong by R. Sovik, A. Fossum and C. Peterson

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Mission in South Africa by P. C. Pederson



## Through Film

Scene from BRAZIL—LAND OF TODAY



### New Faces of Africa

Narrated by leaders of the New Africa, this documentary vividly pictures the changing conditions prevailing and the new approach mission must take to meet Africa's needs. Highly recommended for young people and adults. (NCCC) color 28 min. rental \$

### Brazil—Land of Today

Produced by Board of Foreign Missions, this full color film gives wonderful insight into this new country awakening to its potential as an agricultural and industrial leader among South American countries. The film challenges the Christian to bring Christ to the peoples of Brazil. A MUST for concerned Christian Churches. color 32 min. rental \$

### The Fugitive

The story of life in the labor compounds of the gold mining companies in New Guinea and the problems facing a young laborer. Based on a true story, the film presents actual jail scenes and mining operations. (Board of Foreign Missions in the ALC) color 38 min. rental \$

### Balamani

The story of Balamani, daughter of a Hindu priest, who found peace and heartache before finding Christ. She now serves as a Bible woman at Katharine Leymann Hospital in Renigunta, setting of the film. (Board of Foreign Missions of the ALC) color sound 30 minutes rental \$